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Integrity and Fidelity to the Cause of Christ.

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BAPTIST RECORD

J. A. HACKETT, R. A. VENABLE, L. S. FOSTER, ... EDITORS
L. A. DUNCAN, ... ASSOCIATE.
A. V. ROWE, ... MISSIONARY EDITOR.

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EDITORIAL

On First, Fourth & Fifth Pages

NOTES AND COMMENTS

WE note the prosperity of the Lexington Normal College. The attendance this session is unusually large, and the work being done of a very high order of excellence. Prof. Dickey and his associates are winning golden opinions and are worthy of them all.

WE count a friendly call by Bro. J. R. Hodges, of Stonewall Station, as among the pleasant events of the week. Bro. Hodges always brings sunshine when he comes. Some good church no doubt would find in him just about such a pastor as would suit them.

ANY two or four country churches needing a pastor might combine and call Rev. W. O. Huff, of Kossuth, Miss., who is a worthy man, a good preacher and a successful pastor. Such a man ought not to remain long idle when there are so many churches wanting such men for pastors.

OUR office was made radiant with the good humor of our beloved brother, Rev. J. A. Scarborough, the other day. He was making a flying business trip further out into the kingdom, and taking Meridian in, made us a much appreciated call. He reports the matters of the Master's kingdom flourishing about Bogue Chitto and the great Southwest.

MODERN progress with some people is a measly sort of thing. The idea is to help those you like, to get up and on in the world, but to hinder those you don't like, and if possible put them down in the world. This is especially true of some religious newspapers. In their columns of extracts it is easy to see their favorites. From the columns of those they like they are sure to select their best and most choice paragraphs for approval and comment, and from those they don't like they are quite as apt to select those that are most open to criticism, and in any event to indulge in ill-natured comments. This is not [illegible] takes what he likes and leaves what he don't like untouched.

THE Spaniards have evidently overreached themselves in the treacherous murder of General Maceo, the Cuban patriot leader. They have evidently sown dragon's teeth, from which they are to reap untold legions of armed men to fight for Cuban liberty.

A CALL from an old army friend, Maj. G. L. Donald, of Quitman, made us glad the other day. He told us good things about the Master's work at Quitman. The church has called Bro. J. R. Farish for two Sundays this year, and have determined to renovate and improve their house of worship. His business here was partly to get plans. We wish the saints at Quitman great success.

ONE of the strongest proofs of the absence of the true Christian spirit and method from the Catholic church is its utter want of homogenity. What else can be inferred from what is called "Cahenslyism," that is that every nationality of Catholics in this country must have its own clergy. True Christianity speaks a common language, has a common interest and seeks a common destiny.

THE good work goes marching on, and makes our hearts glad. The Sunday reform, the prohibition of the liquor traffic, the suppression of gambling in all forms, and the overthrow of trusts and combines for the oppression of the people with high prices. We have no doubt Christian sentiment has had much to do with all these splendid results. The Lord be praised.

OTHER people, besides railroad managers, will find out after awhile that the prohibition of the liquor habit is the best and safest for their employees. Many railroads of this country have adopted it as a rule, and others are coming to it. The time is not far off, in our opinion, when all of our people will learn that their material interests will be greatly advanced by total prohibition.

WE have been glad to have our secretary of the Young Peoples's work, Bro. John D. Jordan, with us for the Christmas rest. His two or three visits to our office have been a matter of great pleasure to us. He has had a prosperous trip through the State, and is very much encouraged in his work as his report in this paper shows, and altogether there is a very encouraging outlook. We have his promise to be with us in our contemplated Young People's Institute, and we are glad.

The Christian Advocate seems to take special pleasure in advertising Dr. Whitsitt's new book It says: "Attention is called to the advertisement of 'A Question in Baptist History' on this page. In commercial parlance, we have had 'good inquiry' for this book and others are inquiring." Of course this is on the score of liberality, but we shall see if such noble and distinguished disinterestedness is shown toward Dr. Christian's reply to the book. [illegible] Brother *Advocate*, you should "tote fair."

BARKING UP THE WRONG TREE.

We observe that the *Texas Baptist Standard* has, on three separate occasions, accused THE RECORD of being, or at least insinuated, that it was "the Martinite organ of Mississippi." This is little more than amusing to us. THE RECORD staff, composed, as it is of some of the best men of the denomination in the State, are in strict accord as to the merits of the question, and, so far as we know, there is no dissent from its policy. If *The Standard* hopes to besmirch all of these men with its ugly insinuations, to any appreciable extent, it will probably have to move over this way to get in closer range. It ought to remember that woolly-eyed people need a nearer point of observation, and seek the advantage of it, for perchance it might find, after a close and honest inspection, that it was like an old coon-dog we somewhat know in other days. Old "Blow"—for that was his name had not been kept for coons especially, but because he would occasionally tree a coon, and was the only dog they had, the boys used to call him a "coon dog," and with him catch an occasional coon. But Blow had been down with the mange, or distemper, or some of those diseases common to dogs, and it had resulted in his losing his powers of olfactory perception. He, however, seemed unwilling to accept the situation, and continued to insist on an occasional coon hunt, whether the boys would or not. But as might have been expected, on account of his constantly "barking up the wrong tree," the boys had given him over to hardness of head and reprobacy of purpose, and left him to hunt, and "tree," and "bark" all alone. But on one occasion old "Blow" was more than ever persistent, and seemingly bent on attracting attention. The boys heard him that night three distinct times, at intervals, break out and bark long and loud down on the creek, and at last concluded to get up and go down and see just once more if the old canine was up to his old tricks of "barking up the wrong tree." Well, just about as Jack the younger had said, when they reached the place, they found him sitting out in a clear place in the bright moonshine, looking up into the heights of a large, smoothe sycamore tree, and barking away as usual. They were not disappointed much, but provoked, as they said: "Who ever knew a coon to climb a big, smooth, sycamore tree? Come, let us thrash the old tale-bearer and go home." All being agreed, one took hold of the old pup by the tail, and another with a string about his neck held him, while the other one was to "lay on, Macduff." But just then old "Blow" looked [illegible] the boy with the thrash pole and tried to put on his usual smile—for, you know, they say dogs do smile—when the pole boy discovered by the light of the moon that a large "gray-back" had lodged in among the long [illegible] and suggested to the other boys that there the trouble lay. And so they all agreed. The old dog having lost the power of scent, had been relying only upon his eyesight. He had vainly supposed that the critter in the eye brow was a coon, or possibly some far more hideous and ferocious varmint, way up among the topmost branches of that giant sycamore tree, and had barked away accordingly. And so it had all come about by the extraordinary growth of the old dog's eye-brows, and that he had been fooled by the suctorial parasite that had lodged among their ample profuseness. The boys made haste to turn the poor old hound loose, and went back to the house laughingly saying that they had had sport enough for a whole week.

Now, we think if our Texas confrere will allow some kind friend to inspect his data, or at least that which he might have had, as to what THE RECORD has said on the subject in hand, and what is the known record of every editor on the staff on that point, he will learn that his trouble is, as often heretofore, too much "wool over the eyes"; and possibly that wool a good place for alarming hobgoblins to hide, which do sometimes cause a man, even with a "cooling box," to "bark up the wrong tree."

THE WORK OF THE INSTITUTE.

As has been published in THE RECORD before, we are to have a Preachers' Institute in Meridian, beginning Tuesday after the fourth Sunday in January. The cost to each one attending will be not over $3. The Institute will continue for about ten days, requiring about eight hours a day of work. The work will consist of a study of the New Testament scriptures, beginning with the Acts of the Apostles and continuing on through the Epistles, more especially of Paul. Christianity, as Christ left it in Jerusalem, will furnish the starting point. The purpose will be to trace out the development which began on the Day of Pentecost, under the direction and power of the Holy Spirit. This development presents itself from several points of observation, such as the organic form or forms which Christianity assumed, embracing the constitution of apostolic churches; the officers, polity, ordinances and purpose of such organizations. Again, the doctrinal aspects will be fully considered in the light of New Testament teaching, their fundamental importance and relation one to the other, together with such practical applications as are made by the apostles and other New Testament preachers. All who wish to attend will please forward their names at once to Bro. J. R. Farish, of this city, that free homes may be provided for them.

THE YOUNG PEOPLE'S INSTITUTE.

That we may [illegible] we are to have a Young People's Institute, beginning on Friday before the fifth Sunday in January. This Institute will in no [illegible] with the preachers', as most of the exercises will be at night and during Sunday, with possibly one service on Saturday during the day. The following brethren will make addresses before the Young People's Institute: Rev. Oscar Haywood, of West Point,—"The Bible and Our Young People's Work;" Rev. J. B. Searcy, D. D., Corinth,—"The Position of Baptist Doctrines in Our Young People's Movement;" Rev. B. D. Gray, D. D., Birmingham, Ala.,—"Our Baptist Young People's Responsibility;" Rev. A. V. Rowe, D. D.,—"Our Young People and Missions;" Prof. P. H. Eager, Clinton,—"Our Baptist Young People and Modern Progress;" Rev. G. C. Johnson, Macon,—"Seeking the Mind of the Spirit in Our Young People's Societies." We hope we shall have a large representation from over the State at this meeting. In addition to what we have outlined above, there will be a short discussion of important matters of detail as to the practical workings of the Young People's Societies. Rev. John D. Jordan, the General Secretary of the Young People in the South, will be with us and have something both interesting and instructive to say at a suitable hour. We appeal to the churches and societies, on this side of the State especially, to come to this meeting. Let us, by the help of God, make it a great occasion. B.

OUR Convention Board's Sunday School literature for January and the first quarter of 1897, is out and to hand in magnificent shape and condition. [illegible] Papers are all in advance of any of their past history, and are equal to the utmost requirements of any of our Sunday Schools. They are put on excellent paper, and most carefully and soundly prepared and edited, and the prices so low that they will not fail to meet the highest demands for doctrinal and literary quality, nor yet the limited finances of our smallest, least wealthy schools. Then, besides this, they are all our own, web and woof, thread and fiber, and have claims upon us that none others possibly can.

WE observe that our friend and brother, Rev. B. R. Hughey, has taken somewhat to the lecture platform, and is winning golden opinions wherever he goes. The theme of his lecture is, "Nine gallons of facts in a leaky pan," and with such a range of thought, and Hughey's versatility and good sense, we are sure there is always nine tons of fun and as many more of sensible and practical suggestion. Here is what some sensible men who have heard it, say about the lecture:

"I wish every man, woman and child in the country could have heard it."—REV. W. T. LOWREY, Blue Mountain, Miss., Sept. 5, 1896.

"[illegible] good."—REV. J. [illegible] BERRY, Booneville, Miss.

"I wish you could deliver your lecture in every community."—REV. J. A. ROGERS, Amory, Miss.

"Be sure, if you have the chance, to go and hear him.

The Lowly King.

E. L. W.

Rejoice, Oh Jerusalem, City of God!
Oppressed in thy bondage, by heathen downtrod;
Thy King cometh to thee, lowly, but not sad,
To free thee from bondage; rejoice and be glad.
Let not thy pride keep thee from seeing his face;
Look not for his purple, but look for his grace,
For he may come to thee in such a disguise
That thou wilt not know him, unless thou art wise.
He comes not in splendor to make a display,
But comes with the lowly who walk in life's way.
The chariots of Egypt he will set aside;
Too fine for the king of the lowly to ride.
For safety could a king in his chariot come near
The millions of lowly who have burdens to bear.
Look not for him then with Solomonic train,
Though he comes over David's kingdom to reign;
Not over dominions of land, but of men
Who seek the dominion of God over them.
And never has there, since the day Adam fell,
Or the day that the devil broke out of hell,
Been one single man recognized the king's face,
Except the lowly in spirit, seeking for grace.
Look well for him, brother, he may pass you by
Ere you think of his coming, then you will die;
For once he is gone he may never return
Till the lamp of your life ceases to burn.
Look not at the horses which neigh for the fray,
The king of the lowly comes not in that way.
The soldiers, on horses of battle may ride,
To display their grandeur, or parade their pride,
But the king, meek and lowly, who comes to save,
Will not in such soldierly manner behave.
"His" gentle "voice shall not be heard in the street,"
He speaks for the comfort of those at his feet.
Do you think you would know him if he should pass,
So meek and lowly, on the foal of an ass?
Would you accept him, and bow down to him? Say?
Or would you in prudish disgust send him away?
No one will see him—I repeat it again—
Who looks not among the most lowly of men;
For he travels with those, and with those alone,
Who think more of his grace than they do of his throne.
The lowly in spirit and the pure in heart,
Find in him a companion, taking their part,
Bearing their burdens and supporting their soul
Till trials are over and they reach their goal.
Hast thou ever beheld this king, my brother?
Do you serve him now, or look for another?
Take this one word and forget it, no never:
If you see not this king you're lost forever.
Think well of this, brother, look well to your way,
The king of the lowly may pass you today.
Would you see him now? look at that soul oppressed,
Longing for righteousness and sighing for rest.
Right in that soul, oh brother, can you believe it?
Will soon reign the king of the lowly in spirit.
He comes, ever comes, that king pure and holy,
To the hungering soul that is meek and lowly.

FEATHERED ARROWS.

S. W. SIBLY.

Good preaching is a great blessing. There is much of it done throughout the world, and there might be much more of it, if all the preachers could or would realize the measure of the preacher's responsibility.

Good preaching is preaching that is followed by good results—results gathered in time or in eternity. "Your labor is not in vain in the Lord." He that sows shall reap. The value of the crop is determined by the fruit it bears. Expect grand results. Master determine the quality, quantity and the time of harvest.

A good sermon is a great feast after God. Its words are as apples of gold in pictures of silver—as good, and as nails fastened by the Master of assemblies. The good preacher seeks out acceptable words; he speaks of uprightness, and of truth—"seeking to unite what is agreeable and interesting with what is true and useful."

"Preach the word," are Paul's words to Timothy. What more needs to be said to preachers now? The Word is all of it, and when all of the Word has been preached, the preacher has measured up to his duty. We can then say with Paul: "I have fought a good fight."

No preacher can be a success without a *knowledge* of the Word, such a knowledge as is combined with a rich *experience* of grace. The faithful preacher is a message-carrier. How can he bear the message unless he knows it? How can he enforce it unless it has been written upon his own heart? Those who would lead others to Christ must know where Christ is and what Christ is to a perishing world. The heart of the preacher must be on fire of the love of God, and His mind illuminated by the Holy Spirit. When this is true, the gospel will become God's power unto salvation, and many will rejoice in the Lord.

If a preacher is in doubt as to what a given scripture teaches, he had better leave it alone, and not *guess* at its meaning. The Bible is full of wonderfully simple truths, and when these truths are preached in the same simple style in which they are given by the Holy Spirit, somebody will be blessed. A doubt in the preacher's mind, will create doubt in the hearer's mind. But do not permit laziness or undue timidity to drive you away from a passage of scripture because you do not see its meaning at a glance. Sometimes the sweetness is deep down, and a little labor and prayer will bring it out. Learn to discern spiritually and the Spirit will make His own mind clear. He is the Great Teacher.

Reading moral essays is not gospel preaching. The Lord does not convert sinners in that way. When Phillip went down to Samaria, he preached *Christ* unto them. The best morality in the world is that, that comes of Christ, being formed within the hope of glory. A purely moral gospel elevates no higher than *self*; the gospel of Christ lifts the soul up to communion with God—and communion with God begets the highest order of living. The times demand a ministry full of the Holy Spirit and power.

Some one has said, in substance, that some preachers could burn the world up while others were striking a match. This is too often true. Preachers sometimes go so slow, and have so little zeal about them, that the work falls into a monotonous drag. Wake up brother! Throw yourself into line and push the work for all it is worth. The day has passed when churches are going to be satisfied with such preachers—if indeed such men are preachers at all. It is true whether we have [illegible] want men for pastors who have *push* about them, and the preachers who do not *push*, will be *pushed* back into the rear. Let it be borne in *mind*, however, that the pushing quality is not all of a well rounded preacher [illegible]

requires a little tact and common-sense, a little faith and grace, and the blessing of God to fill up the measure of life's usefulness. Pushing preachers, without such things, are in greater danger than the brother of slower qualities. "Fear God, and keep His commandments, for this is the whole duty of every man."

Those "Peculiar People Known as Virginia Baptist."

I have neither time nor inclination to enter into the "Whitsitt controversy," and do not propose to allow myself to be drawn into it.

I did not mean in my letter to THE RECORD, to express any opinion as to the merits of the controversy, and do not think that I *did*—though I *have* decided opinions which I hold myself ready to state and defend on all proper occasions, and in every proper way—but in writing a news letter to THE RECORD, I merely gave what I believed to be the attitude of Virginia Baptists concerning a question which has seemed to greatly agitate good brethren in some of the other States. As showing that I correctly reported the sentiments and feelings of the overwhelming masses of our people, I may say that at the recent session of the General Association of Virginia Baptists, held in Richmond, and one of the largest *representative* meetings of the whole State we have had for many years, there were no resolutions, either *pro or con* offered about this matter, and thus the general organization tacitly endorsed the action of the District Associations and virtually proclaimed to the world the belief of Virginia Baptists, that questions of historical research cannot be settled by popular resolutions, and that a difference of opinion on a question of history ought not to disturb the harmony of our brotherhood.

But there was another very significant incident of this great meeting. Dr. Whitsitt himself was present, by special invitation, and when he was introduced, the vast congregation rose to their feet as one man, and while we sang with a will, "Blest Be the Tie That Binds," many of the brethren rushed forward and gave him the hand of fellowship and fraternal greeting. He made a stirring speech in behalf of the seminary, was given the post of honor to preach on Sunday, and during his whole stay in Richmond was accorded *a genuine ovation*. In none of the meetings was there made the most remote allusion by Dr. Whitsitt or any one else to the "Whitsitt controversy."

Now I do not suppose that the brethren meant by thus receiving the able, scholarly and efficient president of our seminary, to express any opinion on the merits of *the historical question* which has excited such a stir—there were no doubt some of them who differ with Dr. Whitsitt on that matter, and many more who have not yet made up their minds as to it—but they *did* mean to say that they do not intend to cast off one of the most scholarly, pains-taking and reliable historians, one of the [illegible] noblest, Christian gentlemen, [illegible] tists that God ever gave to the denomination, simply because he has made a statement of a question in history (not affecting [illegible]

which Baptists have ever contended), from which honored and beloved brethren have dissented and about which some of them have said some very unlovely things.

But alas! I have "mended my hold," and reported another grave offense of these "peculiar people know as Virginia Baptists," and I fear that my Brother Sample will never forgive me.

But he wished to "know something more about this peculiar people know as *Virginia Baptists*. Where did they come from—anyhow, and what might be their history?" Well, if Bro. Sample is really in search of information I would respectfully refer him to such brethren as J. R. Farish, J. K. Pace, John L. Johnson, Robert Frazier and others in Mississippi who are *live specimens of the animal*, or to Brethren J. A. Hackett and A. A. Lomax, and others who were in Virginia during the fiery days of the war, and had some opportunity of judging of the stuff of which Virginia Baptists are made. Or I will refer him to *Semple's* [not *Sample's*] "History of Virginia Baptists," or Curry's "Struggles of Virginia Baptists for Religious Freedom," or Taylor's "Lives of Virginia Baptist Ministers," or the minutes of the Southern Baptist Convention, from its organization down to the present time, for the history of these "peculiar people." I will only add that we are not ashamed of our history. Our fathers preached the gospel in groves and cabins, many of them were imprisoned by the adherents of "the established church of Virginia," and preached through the grated bars of their jails—the Baptists of the Old Dominion led the van in the great battle for religious freedom, and from that day they have steadily increased in numbers, resources, intelligence and efficiency.

In 1860 we had about 75 State missionaries and nearly 100 colporters, and a flourishing college well endowed, and were contributing our full share to foreign missions, the Southern Baptist Theological Seminary, and other objects, of general beneficence.

When our General Association met in Richmond in June 1865, the blackened ruins of the beautiful city were but a type of our ruined fortunes, and blighted hopes. The treasuries of all our boards were empty—our college endowment had been swept away and its buildings, library and apparatus wrecked by Federal troops—the seminary endowment was all gone—the old State had been cut in twain by "vilest political rape of history"—hundreds of our church buildings had been destroyed—fire and sword had swept over our fields, towns and cities—and our people had been reduced from affluence to the most abject poverty. But the churches went to work with a vim, energy and self-sacrifice worthy of all praise. New houses of worship have been built. The work of the boards has been pushed forward. Virginia Baptists have cordially supported every interest of the Southern Baptist Convention, and have so well as to bring about results which [illegible] mine who "these peculiar people, called Virginia Baptists," are. The latest statistics show that Virginia Baptists (white)

uted during the year to State Missions, $10,706.84; Sunday School and Bible Board, $4,943.32; Education Board (for helping ministerial students), $4,236.90; Ministers' Relief Fund, $2,683.40; Orphanage, $12,365.38; Foreign Mission Board, $23,315.56; Home Mission Board, $9,610.17. Total for these objects, $57,859.77.

Besides what they have been doing for these general objects, Virginia Baptists have re-endowed and built up their college until now they have at Richmond, the State capital, beautiful grounds and buildings worth about $500,000, and an endowment of about $250,000, which they are steadily increasing; have established a number of male academies all over the State; have built up some of the best female colleges and institutes in the country; and have given enough money to the endowment of the Southern Baptist Theological Seminary to entitle them to four trustees on the Board of Management.

But if my good Bro. Sample will only come and see us we will treat him with real "old Virginia hospitality," and I think that he will find that we are "peculiar," only as strict adherence to God's Word may make us so, and that while we may not be disposed to quarrel over "things non-essential," or to throw rocks (or mud), at brethren who differ from us on minor points, we do stand by the "old landmarks" of our Baptist fathers, seek to "walk in the old paths," and hold ourselves always ready to "contend earnestly for the faith once delivered to the saints."

J. WM. JONES,
Miller School, Va., Dec. 17.

The Fool.

Webster says a fool is "one who acts absurdly or pursues a course contrary to the dictates of wisdom." This appellation is frequently applied. It is a Bible word, and, if closely observed, the meaning may be seen to closely accord with the definition Mr. Webster gives. The public mind receives it thus, and seems to have done so from the long ago. David said: "The fool hath said in his heart, there is no God." David knew this language did not accord with "the dictates of wisdom," and he called the user of it a fool. This fool is of long life. He has lived from before David until it is possible, will live until the judgment. Many speak things not in harmony with "the dictates of wisdom"—things inconsistent with obvious truth, reason and sound judgment; e. g., a salesman misrepresents his goods. His words are diverse to "the dictates of wisdom." This is the lying fool and his name is legion. He is a fool for money. This is what the clown told the man in the show. He was a fool for money; the man a fool to go in the show. It is said, "actions speak louder than words," so, the fool who shows himself a fool by his deeds must be the greater fool. This fool spends "money for that which is not bread and his labor for that which satisfieth not." Finding his neighbor's ox in the ditch, he lets him die there despite the Golden Rule and all the plain words of Him who "spake as never man spake." Frequently he throws the ox in; he burns his neighbor's house, puts the law to him unnecessarily, thwarts cherished plans, etc. Will any pretend to say it accords with "the dictates of wisdom?" "A prudent man foreseeth the evil and hideth himself; but the simple pass on and are punished."

J. E. PHILLIPS.

Editorial Correspondence.

A PLEASANT ORDINATION SERVICE.

Among the good things of the holidays was a visit to the snug little village of Pulaski, and also the neighborhood of the wide-awake Springfield church, six or eight miles south from Morton, in Scott county, on the A. & V. railroad. The occasion was the ordination of young Brother Murphy Cooper to the full work of the gospel ministry. Bro. Cooper is a promising young man, about 20 years of age, who has already made some reputation as a preacher in the country round about, and evidently possesses good native ability. We learned that he has it in mind to spend his life in foreign mission work, in which he hopes to embark after his educational course has been completed. The ordination took place in the house of worship of the Springfield church, because it was more suitable for the occasion, and where the Pulaski church was joined by the Springfield members in the service. The presbytery was composed of three brethren, namely: T. J. Miley, pastor of both churches; J. H. Grundy, of Forest, and THE RECORD man, of Meridian, the last of whom preached the sermon and conducted the examination. Bro. T. J. Miley offered the ordination prayer and presented the Bible, and Bro. Grundy delivered the charge. The examination was brief, but sufficiently comprehensive and explicit, and was very well sustained by the candidate, who was found to be well posted and sound in Christian doctrine. We think, under God, with life and health, the young brother has a hopeful future before him.

We were glad to be associated with two such brethren as our confreres on the presbytery. Bro. Grundy is a fine spirited man, and gave a most excellent and able charge to the young preacher. And we found Bro. Miley just as we expected to—a very fraternal and cordial brother, whose prayer and talk were full of the Spirit's unction and good common sense.

On arriving at Springfield on Saturday morning, we found the house full of people, holding a "singing bee," which had been in continuance for a week, led by a young brother, Prof. J. W. Pickering, a splendid specimen of the genus "musical specialist," who made some of the finest congregational music we have ever heard. We would that Bro. Pickering could be employed to visit and help up all of our congregations as he has done at Springfield. We learned that he will conduct a Normal School of Music at Mayton, Rankin county, beginning on Jan. 4, inst., and will have the assistance and direction of Prof. J. H. Hall, of Harrisonburg, Va., who is a musical director of wide reputation. We hope they will have a large patronage, and that great good will come of it.

We spent a night very agreeably in the hospitable home of the father of the Coopers at Pulaski, and also had a brief, but pleasant, visit with Bro. Holmes, who had enticed away one of our nicest Forest girls, Miss Allie [illegible] we also met the good mother, Sister Skinner, who happened to be on a visit.

The country looked prosperous, everybody treated us nice-

ly, and we left them with not a few promises to go back some time, if the Lord permit, and so we hope to do. We were under special obligations to Brethren Dorris and Stephenson, at Morton, for hospitable entertainment—a pleasant morning with the former, and a like evening with the latter. We also met for a little while our good friend, Miss Lou Finley, whose family and ours were always so intimate and friendly that we seem to be akin. The truth is, we had a good outing of two happy days, and got home in good spirits, and not minus good help for THE RECORD.

J. A. H.

What of the Circus?

The circus is a promoter of prosperity; if it augments morality; if it fixes, deep in the heart, principles born of the Spirit of Light, then it is wise to go to it, and get all the good it brings; otherwise is not wise.

But what is true of the circus? It is an institution whose business it seems to be to rob the land of all the money it can. It takes the minds of men off the things that point to piety and places them on the giddy heights of the utmost lightness. It is a demoralizer; it is the enemy of God.

There is a man called patriot, and he is so called because he loves his country and is zealous for her best interests. Can it be said that one is a patriot—"lover of country and zealous for her best interests"—who wilfully patronizes what he knows has as its sole purpose the gathering of hundreds of dollars from people, some of whom scarcely know whence their next crust of bread will come?

Whatever, in these times of poverty, carries from the country that which is most needed in it, can only be stamped as an enemy and an evil of very great proportions. The love for country of those who patronize the circus would seem of very close kin to that father's religion whose little boy said he was not working at it much.

God has the first claim on men, and rightfully. He claims the heart, and then gives His Spirit to guide from the ways of evil. The circus is an evil—it is a demoralizer. So when people lend their influence in favor of the circus, they become allies to the enemy of God. And if Christians are among them, the same must be said of them. But are Christians ever among them? Ask that wicked person who saw that host of professors sitting in the vile throng laughing at the clown's antics. And he curses Christianity for it—calls it a humbug, and is hardened and yet hardened as he thinks upon it. And if he should find there one who says, "I am a herald to preach the pure words of Christ," would he stop short of infidelity? But we are glad that it would be hard for him to find there a herald of Christ's cross. He loves his Master too much. He it is to whom the word has come, "Cry aloud and spare not," and he cannot afford to stoop and drink this broth with which satan would entice "the very elect." Many professed Christians go to the circus and spend their money—five to ten dollars—carrying their [illegible] the least, are weak-kneed Christians, [illegible] will, when the collection for missions is taken, drop in not more than a quarter, and then feel that they are doing a gigantic thing, or that they are being robbed. As in Malachi's day, well might some prophet arise and ask again that great question: "Will a man rob God? But ye say, wherein have we robbed thee? In tithes and offerings." "Bring ye all the tithes into the store-house, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven." But the circus-goer says to the circus man: "Take what money you can out of this country; take my money, and that of those brought here by my influence; take your hundreds and go on your way." While the cry comes from God's people for gifts to missions, but it is fruitless. Why? Could not the circus-goer answer? If the money spent a few days ago by professed Christians to enter the circus in a certain little town, could have been turned into the hands of the Foreign Board, that $40,000 debt would have been compelled to make room on its face for scores of dollars.

Church members pay in their money to the show. It is like throwing it to the wind, for it is gone—gone from them and from the country. "He that soweth to the wind will reap the whirlwind."

XXX

Notes From the Delta.

Before the close of the year 1896 I want to pen a few notes from the "garden spot" of the great State of Mississippi.

Bro. M. E. Broaddus has left, and all the churches regret his removal, for we needed him bad. He was a man specially adapted to the work of this field. He left a noble church. We trust that some God-fearing man will be called to fill the vacancy at once. It's a mistake to defer the call of a pastor indefinitely. May God send a man after his own mind to the devoted church in Greenville.

Bro. R. A. Cohron will continue his services for one-half of his time at Cleveland. The other half will be devoted to missionary work. We have just learned that he has accepted the proposition of the Convention State Board, and we wish him God-speed in his work. He is full of the mission spirit, and we predict for him a fruitful year.

Bro. V. H. Nelson will continue his labors with the saints on Jones' Bayou for the ensuing year—the church having gained some fine additions during the past year; and Nelson is beloved of all. May God still bless him in his work, is our prayer.

Bro. R. M. Richardson is still holding the fort at Indianola, and will continue the ensuing year. This church has gained valuable ground during the last two years, and is still harmonious and aggressive. They are a noble band of devoted workers. The church has been aided by the State Board, but for the ensuing year will have to depend on their own resources. The Board no doubt thought they were doing the best thing, but we think it was a grave mistake, for this is one of the most important fields in the Delta; preaching for one-half time the coming year will prove to be the most disastrous thing that has ever happened to them, and the writer knows full well that it cannot be done without a great deal of sacrifice on the part of people and pastor. Some are suggesting to make it strictly a home mission field. In that event it will be useless for any one to come here for money, for the people have their hands full already.

The Indianola pastor will preach for the saints at Leona church and the Bethel church.

The town is building up rapidly, and has the appearance of a firm, solid, permanent city. Our artesian well is progressing nicely.

The town of Shaw burned to the ground recently. The new Baptist church house will go up with the town. Sisters Walker and Stephent are determined to have a house of worship there. They have not made their call of a pastor yet.

Bro. Mize still preaches at Boils Mills, and is universally esteemed by his people.

Bro. Watts will preach for his home church, Olive Branch, the ensuing year. This is a noble church, and we wish our brother great success among his acquaintances there. The church is united and strong.

May God bless THE RECORD and its able editors.

"CYMRO."

Scraps From Our Workshop.

DEAR RECORD:—Here is another scrap—jotted down at the time of our victorious surrender:

WHY JOIN THE BAPTISTS?

My brother, D. R., has written me, asking that I do not ruin my influence by joining the Baptists; that if I must be immersed, "get one of our own preachers to immerse" me, and remain with those who love me best.

Well, I am not leaving the Cumberland Presbyterians because I don't love them, but because I do. I am not going to the Baptists because I love them, but because I don't. I am simply following Jesus because I love him, and if he goes into the Baptist camp, I shall follow. What else can I do? When a pedo-Baptist becomes convinced that pedo-baptism is unscriptural, what should he do? Pedo-baptism essentially involves the idea of baptismal regeneration, and I am sure the whole handwriting of ordinances was nailed to the cross. There are others than the Baptists who do not believe in pedo-baptism, and who are correct as to the act of baptism, but their design is but an adult form of the pedo-baptism idea—i. e., baptism prior to salvation, baptismal regeneration. Who sees only a change of opinion as to mode of baptism, should never leave the Cumberland Presbyterians and go with the Baptists. Yea, more; who sees only a change of opinion as to design of baptism, should never do so. That these are involved is true, but the one simple and essential conviction is the absolute authority of the Word in all things. Where God speaks, man must be silent. Where God is silent, man dare not speak. Does God speak? Where? when? how? In the Word; now; by meaning what He says, and saying what He means. The Word only—no ecclesiastically bound creed; no [illegible] ism; no Bible plus tradition; no Bible plus [illegible] The writer of the Word is alive, present, and in the professor's chair. He guides into all truth. In this school, truth lives best in an open field, and needs no guardian other than He.

Roman Catholicism is bold and open in the deifying of ecclesiasticism, making the validity and righteousness of an act contingent upon the church (the vicar, the Pope), and even holds the subterfuge of canonizing, regulating the spirits of the departed—usurping the authority of heaven. Whatever form of doctrine, sentiment or practice, wherever found—whether in Rome, London or America, whether in Catholic, Protestant, or Baptist—that inculcates such an idea, is unbiblical, unholy, dangerous, and devilish.

The Baptists are the only people who hold to absolute authority of the Word as a living, present oracle, and to salvation prior to any participation in, or connection with, the church—i. e., so far as I know.

I have never tried to be a Baptist—never expect to try, and am profoundly sorry for any one who does so try. If I am a Baptist, I am a Lord-made one. If Baptists are not free in Christ Jesus, and the freest Christians on earth, I am making a mistake. They are the people who claim what I see taught in the word—i. e., if I understand them. I must go where He leads; and I expect persecution to follow.

JAKE R. HODGES.

Missions Our Work.

DEAR RECORD:—I wish to say a little on the line of missions. Why should we give to missions? is the cry among a great many so-called Christians. I believe and contend that every Christian is, or should be, a missionary—not only in word, but in deed. Jesus Christ, our great Commander, has said: "Go ye into all the world and preach the gospel to every creature." It is, therefore, our duty to preach it in all the world. This command was to believers in Christ, not to the world. I understand believers to be His visible church. Who are to preach the gospel to every nation? I think a good plan would be for every church to adopt a rule to make a contribution every Lord's Day. Let the treasurer keep an account, and every quarter turn it over to our Mission Boards. Let the pastor make a short talk, or an appeal, after preaching; then take up a collection. Let the Sunday School superintendents do the same, in the absence of the pastor. When once the churches get started thus, the spirit will grow.

Dear brethren and sisters, let us maintain the cause.

Let none hear you idly saying,
"There is nothing I can do,"
While the souls of men are dying,
And the Master calls for you.
If you cannot give your thousands,
You can give the widow's mite;
And the least we do for Jesus,
Will be precious in His sight.

Some churches have gone to sleep in the cause of missions; in fact, they are dead. Show me a church with the anti mission spirit, and I will show you a church asleep; yes, even dead and buried. Dear brethren and sisters, let me appeal to you, "Awake, thou that sleepest; be up and doing while it is called to-day, for the night cometh when none can work." "Follow me," says Jesus. Let us pray for missions, work for missions, and give for missions; and may the God of all grace ever guide us aright by his Holy Spirit.

Hopkins, the good Lord bless the editors of THE RECORD and their work.

Yours in the truth,

J. D.

OUR FIELD GLASS.

We have received letters of true and brotherly sympathy in the season of sorrow through which we have passed. While nothing can reach and cure the wound, such expressions are most grateful. Among those who have thoughtfully and kindly sent such letters may be mentioned Bro. Geo. W. Gardner, of Georgia, formerly the Oxford pastor; Bro. T. B. Harrell, of Nacogdoches, Texas, and Bro. Chastain, of Mexico, with the beloved senior editor of THE RECORD, and others. God bless these friends who have remembered us in a great sorrow.——Bro. Chastain writes: "What never other dear friends may or may not do, please be assured that there is one brother, though far away, who not only thinks of, and sympathizes with you, but is praying for you. May our dear heavenly Father richly bless you."——We greatly sympathize with Bro. Lawrence, of Blue Mountain, in the continued illness of his son, Bro. Horace Lawrence. May the Lord be with them all in this affliction, and if it be His will, restore the sufferer to health. Bro. Lawrence says of THE RECORD: "It is a daisy in its new dress, and is growing popular every day."——Rev. W. A. McComb, Plano, Texas, has published and sent out to the members of his church a Pastoral Souvenir Letter in the opening of the new year, calling their attention to certain great truths and duties involved in church membership and in the covenant entered into. It is admirably gotten up, and will doubtless do good.——We are glad to receive cheerful words from Rev. J. A. Lee, Byhalia. He says: "We are comfortably situated. We have a pastor's home on same lot with church building. I give one-half time to Byhalia and one-half time to Olive Branch. This people have been especially kind to us since we came among them. Our prayer-meeting and Sunday School are growing in numbers and interest, and our congregations are increasing every service. We are repairing and painting our house of worship at Byhalia, and the ladies, who have been organized into a Society, by Mrs. Lee, are making preparations to add another room to the pastor's home, which will add much to the convenience and comfort of the pastor's family. The church at Olive Branch had only one Sunday per month last year; for the next it will have two Sundays, and, as you know, have invited the Association to meet with them. They are also thinking of either repairing their old building, or selling it and building a new one, which I think is the thing to do. This is a good people, and I hope the Lord will bless us in our work here this year. I am glad you are able to attend to your duties again, and hope you may continue so, and be able to perfect your work on History of Mississippi Baptists, and the Orphanage. We will give something to this work before very long. We are closing this year at Byhalia with a collection for foreign missions." Good! We are glad to hear from Bro. Lee, and hope the Lord will bless him more and more.——Contribution for the Orphanage from Rev. C. L. Anderson. We are rejoiced to hear that Bro. Anderson has been invited to, and has accepted, the pastorate of the Natchez church. We extend a hearty welcome to Bro. Anderson back to Mississippi. He is one of our exiles simply returning home. We have some other able and efficient exiles who ought to be invited home. Brethren R. L. Bunyard, P. S. Rogers, and J. L. Stricker, all choice men and excellent preachers, who ought to be invited home. They are the peers of any men the pastorless churches could find, and then they would be already in line with our State work.——Death has again invaded our flock at Senatobia. Our beloved and aged friend, Bro. S. M. Cocke, on the 27th of December, left us for the better world. Bro. Cocke was a good and true man, a spiritual minded, consistent, and modest Christian; indeed, one of God's noble men. He fell as a shock of ripe grain before the sickle, ready for the Master's garner. He was 77 years and 28 days of age. He almost reached four-score, and was one of the choice Christian spirits of our church here. May sufficient grace be given to those who remain.——Bro. R. A. Cohron, Cleveland, who is evangelist of the State Board in the Delta, writes: "My work here is in good shape, and gives fine prospect for future success. The lands in our Delta are being rapidly taken up by Northern people, much of which will be put under cultivation in a short time. This rich country is going to be the great money-producing region of our State for missions in the years to come, and I wish to help lay a broad foundation for our churches. Every year the healthfulness of our country improves. This is due to the clearing up of lands. I wish you a happy Christmas and New Year, and great blessings upon you and your work during 1897." Thanks, beloved.——We acknowledge for the Orphanage the following amounts: Crawford W. M. S., Mrs. Chas. Keir, $1.50; Mrs. J. L. Carroll, Senatobia, $1; by Mrs. C. E. Sandidge (Katie McKinnon, $1.25; Pearl Graham, 5c.; Mamie Graham, 5c.; Adrian Burford, 5c.; Byron Burford, 5c.; Ray House, 10c.; their teacher, 45c.); Independence, $2; Mt. Paran church, $3.85; Hazlehurst church, $5.80; Magnolia Sunday School, $10; Lexington Sunbeams, $1; S. W. Gidden, $5; Pleasant Hill, near Quitman, $2.73; J. S. Riser and wife, $2.50; Hattiesburg Sunday School, $5; Senatobia Sunday School, $6.42; Barnett church, near Meridian, $5; W. M. S., Arkabutla, $2.50; Courtland Sunday School, $2.52; Mrs. J. O. Meriweather, $1; Longtown Sunday School, $10.40; T. O. Byrd, $2.50; Misses Mattie and Missie Foster, $2; Brookhaven church, $4.25; Nellie Appling (age ten), Scobey, $2.55; Slate Springs S. S., $2.55; C. L. Anderson, $5; Stonewall Sunday School, $1.05; Vaiden Sunday School, $8; W. I. Hargis and wife, $2; Mrs. Emma Norman, 25c.; Booneville Sunday School, $5.90; French Camp Sunday School, $14.20; Oxford church, $12.13; Withheld name, $1; Scranton Sunday School, $5.75; Hernando church, $6.25; Hernando L. M. S., $5; Mrs. Mary C. Laird, 50c. Total this week, $149.10. May blessings be upon these gifts and all the givers. "He that giveth to the poor, lendeth to the Lord, and that which he giveth will he repay him." With Christmas came some kind remembrances from our kind Senatobia people; two turkeys, (one from Sister W. F. Coleman and one from Bro. Thornette), cake, fruits, etc. May blessings abide upon those who so kindly remembered us during the holidays. May they all, with the entire RECORD constituency, have a prosperous New Year.

THE CHRISTMAS GONE.

Many a poor tired soul no doubt feels glad that the Christmas festivities are over. To them it has been a species of holiday "at hard labor," for they have been on the get up early and go from the dawn of Christmas Day until the late bed-time hour of the last day.

Among these self-sentenced convicts, and probably the most willing, have been the loving wives and mothers in some of our own homes, the dear good souls who have been so anxious that those whom they love should have a good time, that they have forgotten their own comfort to delve and do that others might be happy. Now, who of all those who have been the happy recipients of a thousand kindnesses and special favors have thought it worth while to pause in their enjoyment and utter a kind word of appreciation, or perform a helpful reciprocal act for the comfort of those loving and willing slaves? And who, now that it is all over, has it in their hearts, not only to give expression of their gratitude to them in kind and loving words, but to see to it that all this year long they shall have the unquestioned testimony of their appreciation, by constant acts of loyal obedience and timely service? Beloved, these things come close to all of us; even in our own home where the Christmas celebration is probably the most limited, we do feel enough of it to excite our admiration and gratitude, and to make that home, even more than ever, the dearest spot on earth to us.

We hope our readers have all had a pleasant and profitable Christmas and a happy New Year, and that they are ready, as we trust we are, to begin the work of another year with good hope of doing better than ever before, and more for the advancement of the Master's cause and the glory of His name.

We beg, with honest hope and great good will, to greet you all with "A Happy New Year."

WE regret to hear of the indisposition of President L. M. Stone, out at Stone College. We hope, however, that his indisposition is slight and that he will soon be in *statu quo*. The school, however, resumes its after Christmas session and goes on with new and increased life and vigor. It never had a finer corps of teachers, and grows constantly in all the respects of a most successful educational enterprise, and no one deserves the highest success more than Bro. Stone, who has given his life and thought to the work.

WE are glad to see Bro. Pickard out again since his unfortunate fall from his buggy. His hurt was quite serious, but he has much improved and expects to be able by next Sunday to resume his pastoral duties with his churches.

IF Spain knew the real temper of the people on this continent—how well they love human liberty, and how ready they are to fight for it, she would be much less so much bluster about sighting us because our people show a little sympathy with the poor down-trodden Cubans.

MORE GOOD WORDS.

I think THE RECORD is very much improved in the last few months. I will try and send you some more subscribers soon. Wishing you a prosperous and happy New Year, I am very truly yours,

V. B. TUCKER.

DEAR OLD YOKE-FELLOW:—Your notice of arrears to hand and many thanks for your gentle reminder. I have had a pleasant Christmas, all my children at home with me, and a fine turkey. Fairly good year's work. My people treat me royally. Expect to stay right here. Come and see us. God bless you and all the family, and a happy New Year to THE RECORD and your many readers.

Fraternally,

ALEX. A. LOMAX.

[Mucha gracia.—EDS.]

I could not do without THE RECORD. I think it so much improved in its new dress.

Your sister in Christ,

MRS. E. J. MANNING.

I am much pleased with the improvement of the dear old paper. Long may it live. With best wishes for you and yours and with the compliments of the season, I am

Yours truly,

W. E. BERRY.

I don't know whether my time has expired, but know money never comes amiss to those that need it. The old year has gone, the new is here. I am not able to give you a New Year's gift, but am thankful I can pay a just debt. I feel that it would be a great cross to have to live without THE BAPTIST RECORD. May it live long, and wield the influence that it deserves, is my prayer. Your sister,

J. J. H. MAY.

I am much pleased with the improved RECORD. Success to you! Yours,

J. P. WILLIAMS.

I am well pleased with the new form of the paper, and wish you much success with it.

Fraternally,

PETER SPINKS.

Permit me to say that you are adding to the worth of THE RECORD in a gratifying way.

Very truly yours,

S. C. MITCHELL.

THE General Secretary of our Young People's Work, Bro. John D. Jordan, dropped in on us in passing. He reported a very prosperous trip among the saints in Mississippi, including a fine Young People's Institute at Winona, with good hopes and excellent and practical talks from the brethren. We are glad to see him so enthusiastic in his work, and rejoice that his reception in Mississippi has been such an inspiration to him. Now, brethren, let's keep up the spirit and work. If everybody will pray and help, we will soon have our Young People's Work well to the front.

IT is just a little ridiculous to see the Spanish people bristling up to fight the United States, when they, with their 200,000 men and all needed supplies, have not been able to thrash out a little company of less than one thousand ragged, half-starved, half-armed Cubans, who have only been supplied with the implements of war. Is it not a reproduction of the fable of the much swollen toad and the ox?

IT will be seen by the announcement in this paper that our brother, Rev. G. W. Riley, of Brookhaven, has entered the evangelistic field. He will also deliver his noted lecture on "The advantages of the modern dance." We learn that this is a very taking and useful lecture. Here are some of the commendations given by those who have heard and enjoyed it:

"Best thing I ever heard on the subject. Here's $2.50."—Merchant, Osyka, Miss.

"I had the pleasure of hearing Rev. G. W. Riley's lecture on 'Advantages of the Modern Dance.' It is sublime, humorous, entertaining, instructive, and to the point. Go hear him; I'm sure you will laugh, cry, and endorse all."—Prof. H. P. McInnis, principal Graded High School, Bogue Chitto, Miss.

"Mr. Riley's lecture saved me from the ball-room."—Young Lady, Osyka, Miss.

"I have been given an insight to the subject matter of Mr. Riley's lecture, and believe all should hear him."—H. P. Sutherland, Presbyterian pastor, Salem, Ind.

"I have seen the lecture of Mr. Riley on the subject of dancing. All should hear him this evening."—Wm. M. Zaring, Pastor M. E. Church, Salem, Ind.

"Of course I endorse your lecture. Every church ought to have it."—Rev. M. S. Shirk, D D., Osyka, Miss.

In Ashland, Ky., 400 heard this lecture, and 300 rose to their feet endorsing it. About fifty pledged themselves never to dance again, nor to encourage the same.

WHATEVER this issue of THE RECORD lacks in the way of meeting anybody's expectations, must be laid to the charge of the editor in charge. He has had his initial attack of the grippe, and for the lack of a little experience in tusseling with such intruders he got floored at the first pass. It took him unawares on his return from the ordination at Pulaski, and he is only now able to be at the office all day. He hopes soon to be fully himself again, and to make up for lost time.

A Meeting.

We understand that Brethren Riley and Bell will begin a meeting with Pastor Beasley, Poplar Springs College, on the third Sunday. Let us all pray for them. Any pastors or churches desiring their services may address Bro. Riley, for the present, at Brookhaven.

WE have just learned that our brother, Rev. Henry Bennett, has resigned at Canton. He is one of our excellent preachers and pastors, and his wife a devoted helper and church worker. Some good church will be greatly in their own light if they do not make haste and secure Bro. Bennett for their pastor.

THE death of Sister J. B. Smith, of Enterprise, on last Friday, leaves a sad vacancy in a hitherto happy family. We were wired a call to attend the funeral on Saturday, but were quite too unable to do so, on account of our recent attack of sickness. Sister Smith was a woman of character, and was well known in Meridian, and had many friends in our society who sincerely mourn her departure. Our sympathies and prayers go to Bro. Smith and the family for the divine consolations in their great bereavement.

B Y P U Quarter

We will give the prayer topics for January, 1897, which are prepared by the General Secretary for the use of all of our Unions. We will add to this department as we have opportunity. We hope soon to give the name of the brother who will have it in charge.

PRAYER TOPICS FOR JANUARY, 1897.

3. First week—Retrospective and prospective—Phil. 3:13-14.

10. Second week—The inquiry of a willing worker—Acts 9:6.

17. Third week—Hand guidance and heart guidance—Heb. 8:9-10.

24. Fourth week—Missions among colored people.

31. Fifth week—The new commandment—John 13:34.

Announcements of the B. Y. P. U. Auxiliary to the S. B. Convention.

1. We have been anxious to have a joint Christian culture course with the B. Y. P. U. A., and have twice proposed it. This proposal was based, first, upon our own desire for co-operative work as far as was consistent with the pressing of our work distinctively auxiliary to the Southern Baptist Convention; secondly, upon the individual wishes of many brethren in Maryland, Virginia and Missouri; and, thirdly, upon the following resolution passed by the Missouri Baptist Young People's Convention at their last annual meeting: "Resolved, That we urge and beg the Boards of the B. Y. P. U. A. and the B. Y. P. U. Auxiliary to the Southern Baptist Convention, to adopt the same course of study, in order that harmony may prevail in our work, and thus the probability of conflict and division in Missouri may be averted."

Moved by the above considerations, the Board of Managers of the Southern Union, through a committee, requested a conference with representatives from the B. Y. P. U. A. at Nashville, Tenn., in the early autumn of 1896, for the purpose of adopting a joint culture course. We were met by a representative of the B. Y. P. U. A., with whom we agreed on such a joint culture course, which was to be submitted to his Executive Committee for endorsement. That committee declined to treat with us, whereupon we instituted plans for our own courses of study, but were unexpectedly informed by the Sunday School Board, that they felt constrained to suspend the publication of *The Young People's Leader*, which, by the consent of the Sunday School Board, we had adopted as our organ of communication. All our plans for a weekly paper being thus upset, we decided to begin a Monthly Hand-Book with January, 1897. But in view of the brief time between January and the meeting of our great Young People's Convention in Wilmington, N. C., the first of May, we have deferred the matter of a paper till that Convention.

2. Meanwhile our Lesson Topics [illegible] Sunday School Board at Nashville, and in many of our weekly denominational papers, thus securing us a wide circulation. Topic Cards for the first six months of 1897, Constitutions, Covenant Cards, etc., and all information about the work, can be had from our Secretary, Rev. John D. Jordan, Birmingham, Ala.

3. Our principal work till next May, in addition to stimulating Unions already formed, will be the formation of local Unions and pressing missions. On these two lines our motto is: "A Union in every church that wants it, and a dollar from each member for missions between now and May."

4. Though disappointed that some of our plans have been thwarted, our hearts are full of hope as we see the rapid and solid progress of the work. From all parts of the South our General Secretary is being urged to come and lead in the work of organizing. He is now making a tour of the States, organizing and putting the forces to work.

Our running expenses, which we make as low as possible, must be furnished by the brethren. Send your contributions for this purpose to our treasurer, Mr. W. R. Phillips, Birmingham, Ala.

B. D. GRAY,
Chairman Ex. Com.
W. R. PHILLIPS,
Treasurer.
JNO. D. JORDAN,
General Secretary.

Birmingham, Ala., Jan. 1, '97.

A Good Man Gone.

Rev. R. W. Hall, a faithful servant of the Lord, departed this life Dec. 3, 1896.

Bro. Hall was a son of James Hall, and grand-son of Rev. Wyatt Hall. He was born near Harrisville, Simpson county, Miss., April 26, 1845. He entered the Confederate Army at the age of 16, and served until the close of the war. On Dec. 7, 1865, he was married to Miss Mary J. Spell. In August, 1866, he made a profession of faith in Christ, and was baptized into the fellowship of New Zion church by Rev. J. R. Chandler. Soon he felt impressed with a call to the ministry, and began, with the approval of his church, to exercise his gifts. To prepare himself for the great work upon which he was about to enter, he went to Mississippi College in February, 1870, and spent part only of two sessions, when he returned to his native county and engaged for a time in teaching. In May, 1871, the Liberty church, of which he was then a member, ordained him to the full work of the ministry: the presbytery consisting of Revs. Theophilus Green and E. H. Edmonson. His first pastoral work was with the Mountain Creek and Cato churches, in Rankin county, and Strong River and Bethlehem, in Simpson county. Subsequently he served, at times, Liberty, Zion Hill, Hebron, Westville, Stonewall, Bethany, Silver Creek, Calvary, Columbia, Monticello, Bethel, Fair River, New Providence, Damascus, Sardis, and Union churches. Much of his ministerial life was attended by affliction, on account of which he spent three years in Texas, where he preached to churches in the Comanche and Bosque River Associations. For the past two years he has resided with his family, at his quiet country home in Lincoln county, [illegible] In August he was taken severely sick. At times he was better, but he never recovered sufficiently to be able to attend any of his appointments. After months of suffering, he passed quietly to his reward. The people among whom he lived, and the churches to whom he preached, loved him. But few men had greater natural talents than Bro. Hall, and his acquired abilities were great for the limited advantages he had. He was an earnest, faithful, and strong preacher of the gospel of salvation; a firm, uncompromising advocate of the truth of God's Word. As he had lived and preached, so he died—a strong believer in the cleansing power of the blood of Jesus Christ. He believed that Christ died for the salvation of sinners, and he spent his whole ministerial life in trying to bring men and women to a knowledge of that fact. Education and all that helps to elevate the human race, had no better friend than Bro. Hall. At one time he was elected over strong opponents, and served the people of his county faithfully and ably as their representative in the State Legislature. As husband, father, neighbor, citizen, and as a minister of the gospel, he was faithful. He now rests from his labor, and his works will follow him.

His remains were brought and laid away in the cemetery at Wesson, there to await the resurrection morn. His faithful wife, who shared with him the labors and toils of life, four sons and two daughters, survive him. Sister Hall has moved to Wesson, to live near her daughter, Mrs. Dr. J. A. Rowan. Two of the sons, J. L. and R. W. Hall, Jr., are at Mississippi College; the two younger sons and the youngest daughter are at home with the mother. May the Lord bless and comfort the sorrowing ones. These few lines I have written give but a feeble expression of the love and esteem I had for one of the Lord's faithful servants.

E. P. DOUGLASS.

Wesson, Miss.

The Convention Board's Action on the Newspaper Question.

The following is the Convention Board's utterance on the question, which was ordered published in THE RECORD and *The Layman*:

"As there seems to be a difference of opinion as to the action of the last Convention on the newspaper question, and as the report of the committee on newspapers was referred to us, we refer the paper question to the next Convention for final settlement."

T. J. BAILEY,
Sec. Convention Board.

From Brother Brock.

DEAR BRO. HACKETT:—As it was announced a short while ago that I had resigned at Moss Point and Scranton, I wish now to say that I have removed to Scranton and will continue to be pastor there. Will also serve Ocean Springs. Meanwhile will do some general missionary work along the coast. The outlook for our Master's cause was never more promising.

L. N. BROCK.

Scranton, Miss.

REFERRING to the report of the Convention Board, in this issue, on the action of the committee on the newspaper question, we would like to [illegible] dom and good sense of the brethren on that Board.

J. R. F.

Awarded Highest Honors—World's Fair.

DR. PRICE'S CREAM BAKING POWDER

MOST PERFECT MADE.

A pure Grape Cream of Tartar Powder. Free from Ammonia, Alum or any other adulterant.

40 Years the Standard.

From the New Secretary.

DEAR BRO. HACKETT.—I have spent more than a month in your State in the interest of our Young People's Work. Have visited more than twenty towns, and wish I could visit as many more. Everywhere I have been cordially received and kindly treated. I return my sincere thanks to all those who have shown me kindness and sent substantial and fraternal greeting to the Board at Birmingham. The people of the State will always be dear to the Board and Secretary for their solid and substantial support at this trying period of our work. The outlook has never before been so bright for this work as now. May we not expect the constant prayer and aid of the brethren?

Our Topic Cards for the first six months of 1897 are now ready.

Fraternally,

JOHN D. JORDAN,
Gen. Sec'y.

Birmingham, Ala.

To the Pastors and Churches of Mississippi.

DEAR BRETHREN:—Prof. Bell and I have been under an "engagement" for more than three years to go into the general evangelistic work together. I resigned my work in Louisiana with that purpose in view, and had several meetings arranged, but through suggestions of Drs. D. I. Purser and E. E. King, I entered the pastorate again at Hernando, Miss. I haven't been able through these three years of successful pastorates to rid myself of the feeling that I should go into that work, and while in a meeting in Yazoo City together, Bro. Bell and I renewed our "engagement," and it is our purpose to enter upon the work January 1st.

Prof. Bell is a fine vocalist of several year's experience as music teacher. As a soloist he rivals Bro. Brown, Sid Williams' singer, and as a leader of choirs and congregations he is not excelled.

We will hold meetings with any pastors or pastorless churches desiring our services, trusting the Lord and the churches for a support. We are now arranging a line of appointments for the new year, and can give you an early date. We will go to the towns, villages or country churches, as the Lord may direct. Brethren, pray for us and the work.

Yours in Christ,

G. W. RILEY.

The Gressett

Music House is the place to buy your Pianos and Organs for cash or on easy installments. 2622 Front street, Meridian, Miss. 1-7-3m.

Church News.

DEAR BRO. HACKETT:—I write you especially to let your readers of the dear old RECORD know how our little band is getting along at Pleasant Hill. We have preaching every month. Saturday before the second Sabbath is our regular time. We have also a fine Sunday School, under the supervision of Bro. C. J. Carlson. A regular prayer meeting every Sunday evening at 4 o'clock. We called our pastor on Saturday before the second Sunday in December, for 1897. Now I will lay our plan of calling before the readers of THE RECORD, and would be pleased to hear from the brethren as to how they like it—viz: We called our pastor (Bro. J. L. Williams) with the understanding that he be called for an indefinite length of time, and with the further understanding that surrounding circumstances at any time dictate a change of pastor, the church would make such change, and give the pastor three months notice of their intention; and further, it shall be the duty of the pastor, should he see it best to make a change, that he give the church three months notice before leaving them. Our church unanimously adopted the plan

I am well pleased with Bro. Hodges' article, "Group or Die." I am surprised that all of our Baptist people do not read THE RECORD and banish the *trashy literature* of the day from their homes.

The Liberty Association meets with us this year. If you cannot visit us soon, try and be with us then. My prayer is, that God will bless you, THE RECORD, and all of its readers.

At our last meeting on second Sabbath in December, we raised $2.75 for the Orphanage.

Yours truly,

J. P. MAY

[We hope to be at the Association.—EDS.]

A Very Popular Calendar.

Few people in these busy days are willing to live without a calendar to mark the passing of time. This fact, no doubt, accounts for the calendars of all kinds, colors, shapes, and sizes which flood the mails at this season. Among them all, the one that best suits us is that issued by N. W. Ayer & Son, the "Keeping Everlastingly At It" Newspaper Advertising Agents of Philadelphia. We have just received our new copy, and are fixed for 1897. It is not difficult to see why this calendar is so great a favorite. The figures on it are large enough to be read across a room; its handsome appearance makes it worthy of a place in the best furnished office or library, while it is business-like all the way through. The publishers state that the demand for this calendar has always exceeded the supply. This led them years ago to place upon it a nominal price—25 cents, on receipt of which it is sent, postpaid and securely packed, to any address.

OCTOBER, NOVEMBER AND DECEMBER.

$210.00 will buy a beautiful full size up-right Piano, oak, walnut or ebony. $50.00 will buy a nice, large size Parlor Organ, oak or walnut. Sheet music or book—and everything

JNO. F. POE,
Music Store,
220 Front St., Meridian, Miss.

W. M. U. Department.

MISS MARY P. HACKETT,.... EDITOR

January.

COLORED PEOPLE.—"Teaching them to observe all things whatsoever I have commanded you." 1620, 20 Africans brought to America; 1896, between 7 and 8 million Africans in America; 1896, 1,351,790 members of Baptist churches in Southern States.

STUDY TOPICS.—Providential opportunities of Southern Baptists. Industrial schools. Woman's work among the colored people. What can I do to help?

NOTES.

Will not the sisters write us concerning their week of prayer and Christmas offerings?

We enter now upon the new year of 1897, and let us all endeavor to be more faithful in our work than ever before.

The W. M. S. of Highland church, Meridian, recently sent a valuable box of provisions and other good things to the young ministers at Clinton.

The ladies of Emmanuel church, Meridian, not long since packed a box of clothing and other necessities for one of our frontier missionaries. We are sure our representatives on the outposts are glad to have such tokens of sympathy and interest in their hard fields of labor.

We begin in this issue a serial story by one who has contributed before to the columns of THE RECORD, much to the gratification of its readers. This story will be especially interesting to boys—as it depicts the struggles of a poor boy, from humble obscurity to noble, successful manhood—but will nevertheless be interesting to older readers as well.

A Society at Work.

DEAR RECORD:—Although our societies here in Meridian have had little to say in the paper regarding their work, we still wish it to be known that we are alive, and endeavoring to carry on the Master's work to the best of our ability. Perhaps a few words from one of them, that of Fifteenth Avenue church, may not come amiss.

We have enrolled about twenty-two members, and a fair average of about ten or twelve are regular attendants. Our officers, including Mrs. H. P. Culpepper as president, are efficient leaders, and keep the society in good working shape. The meetings are opened with devotional exercises by the president, and then some helpful article is read and discussed, or the ladies don thimbles and take up some practical work on hand. Numerous quilts and other articles have been thus disposed of, the proceeds of which have helped to enrich the treasury.

The Monday following the fourth Sunday in every month is our Missionary Day, and on that occasion our pastor's wife conducts the exercises, giving out interesting articles concerning the subject for study for the month, to be read by different members, and making many helpful and practical suggestions. Our pastor's wife is a treasure indeed, and her earnest, energetic, consecrated life is an inspiration to those with whom she comes in contact. We all love and admire her, as well as our pastor himself, whose whole souled, earnest labors in our midst could have been equalled by few, and surpassed by none. But to resume. At this missionary meeting a free-will offering is made, which always proves to be much in excess of the regular weekly dues—five cents each. Though our quarterly report was sent in too late to be included in Mrs. Aven's report, we had the pleasure of contributing about fifty dollars to the various objects of our work, including a box of substantials to the young ministers at Clinton.

Our Christmas offering will be given to the Orphanage, as we feel that the object of providing a home for helpless children is one that appeals peculiarly to women, especially to mothers, and desire to have a hand in the good work.

We trust that the New Year will bring gladness to the hearts of the sisters, and cause them to engage more earnestly in the blessed work of sending the gospel to those who are without.

Very truly,

A MEMBER.

The Colored People.

THE DARK SIDE.

Nobody could express it more happily than the missionary did who said: "When you cannot see any bright side, *polish up the dark side and look at that.*"

WHAT A ROMANIST SAYS.

"We can have the United States in ten years; and I wish to give you three points—the Indians, the negroes, and the public schools."—*Archbishop Ireland.*

COLORED CATHOLICS.

It is estimated that the number of colored Catholics in the principal cities is as follows: Baltimore, 35,000; Charleston, 800; Chicago, 400; Covington, 140; Galveston, 550; Indian Territory, 200; Kansas City, 350; Little Rock, 100; Mobile, 2,000; Nashville, 500; Natchez, 1,700; Nafchitoches, 9,000; New Orleans, 8,000; New York, 8,000; Philadelphia, 1,500; Pittsburg, 1,500; Savannah, 1,000; San Antonio, 1,000; Wilmington, 400. Thirty-one priests are now laboring, and thirty-seven churches have been erected by the colored people.—*Literary Digest.*

THE COLOR LINE.

One of the most important practical questions decided by the recent General Assembly of the Southern Presbyterian church was whether a Presbytery can refuse to license a man on account of his color. A colored student applied to the Presbytery of Charleston to be received under its care as a candidate for the ministry, and his application was refused. The record of the Presbytery, in noting the refusal, simply stated that he was a colored man. The Synod of South Carolina approved the records of this Presbytery, with the exception that the Presbytery refused to receive under its care an applicant simply on the ground that he was colored. This action of the Synod was complained of to the General Assembly, but the General Assembly refused to sustain the complaint.—*Literary Digest.*

A BELIEVING HAND.

Mrs. Vinnie Ream Hoxie, of Philadelphia, widow of the late Phineas M. Barber, has devoted $40,000 for the building and equipment of a seminary for girls, to be located at Anniston, Ala. It was given to the Presbyterian Board of Missions for Freedmen, will be completed by October of this year, and be known as the "Barber Memorial Seminary." Mr. Barber, who died two years ago, made a bequest of $113,000, which will probably be increased by another $100,000 for the benefit of the churches and ministers of the Freedmen.

Mission Tidings.

There are in Brazil a large number of Arabs who are peddlers, and among these there is a ready sale for the Bible in their native tongue.—*Golden Rule.*

Mexico was opened to the gospel on Christmas day, 1859, the good tidings of salvation through Christ being proclaimed at Matamoras by a lady missionary, Miss Melinda Rankin.—*Home Mission Echo.*

Rev. A. T. Pierson says, "Facts are the fuel which kindle the flame of foreign missions"; and true it is that at the basis of all interest in the work of spreading the gospel to the whole world, there must be an intelligent understanding of the needs and conditions of the various fields of labor.—*Gospel Message.*

Bishop Whipple says that after Charles Darwin returned from his visit to heathen lands, he wrote thus: "The men who denounce missions, forget that human sacrifices, infanticide, bloody wars and cannibalism disappear with the advent of Christianity. A voyager wrecked on an unknown shore might well be thankful if these heathen folk had received the teaching of Jesus Christ."

Letter From Alabama.

DEAR RECORD:—You are ordered sent to me as a Christmas gift, and by one of the very best women in Mississippi. I welcome you as a fond friend from my dear native State. I appreciate you for your own true merit, and I love you as the inspiration of my girlhood's fond dreams. And now let me give you an idea as to what kind of a place you are coming. Dothan is a new, fast-growing town on the Alabama Midland Railroad, in southeast Alabama, with 2,500 inhabitants. We have a fine agricultural backing, and can boast of some wealth, and are said to be "the busiest little city in the South."

Four years ago the Baptists were very weak here, when God, in his wisdom, sent Rev. W. M. Burr to be our good shepherd, and for four years he did such work as I have never known any minister to do, and we have as a memorial to his ability and wisdom, the most magnificent church building in all this country; such as would do credit to any city, in dimensions, architecture, and beautiful workmanship. He was not only instrumental in building for us this house of worship, but increased our church membership from 50 to 250 members. As man, scholar, pastor, he is second to none in Alabama, and you know we have the cream of Mississippi College over here. And now that he is resting awhile on Mississippi soil, he deserves your very best treatment—though we are only going to lend him to you for a season.

With a wish that the coming New Year may prove the best year, I am, as of old,

Your ever friend,

BESSIE LACKEY STAPLETON.

Dothan, Ala., Dec. 16, 1896.

ACTING THE GENTLEMAN.

A Story For Boys.

BY BESSIE LACKEY STAPLETON.

CHAPTER I.

"Ha, ha, ha!" laughed a young legal aspirant, as he tossed a yellow envelope on the desk, and threw himself back in his easy-chair to give vent to his merriment. "This is a catcher, uncle, just see it!" As the young man spoke he held up the yellow envelope for his uncle and partner in law to decipher the following:

"ter mister houston and mister williams, carleton, virginia."

The letters were so cramped and crowded it was like making out a puzzle for the old man to decipher it. What was fun for the young man seemed only to annoy the elder, for he knit his brows savagely as he demanded:

"Who wrote it, and what is it?"

"O, it's only another application, uncle, but listen:"

"dear mister houston and dear mister williams, i see in the paper you want a boy to wait on you in the office, will you take me? i kin do enny kind of work, but i cant read an write much and thats what i wants ter get in the office fur.

Yours truly, Henry Lenton.

i furgot ter say, here is a stamp you kin write and let me know if i must come, i have money ter take me there, but i aint got enny ter bring me home, so ma says dont send fer me lest you want ter keep me.

Henry Lenton,

Rounsaville, Va."

"A trick some youngster is playing on us, I wish the young rascals had their ears boxed; I'm tired of such communications," indignantly remarked Judge Houston, as he bent over his dusty desk with a care-worn brow.

"O, this is fun! We'll send for the brat if you say so, uncle, and box his ears," lightly remarked the junior partner of Houston & Williams, Attorneys at law.

"No time for such nonsense. I fear you'll never make a lawyer, Williams—never make a lawyer," repeated the old gentleman, fiercely blowing a cloud of dust from a pile of legal documents. Truth to tell, the old gentleman had been worried with worthless office-boys until his patience was thread-bare, and his young nephew, whom he had taken as a partner, more to aid the young man in a legal profession than because he either needed or wished him, was so full of the gayeties of life that he was a constant source of annoyance to his uncle, who was a man of strictly business habits.

The next day the mail man handed Henry a letter, which made him open his eyes quite wide. He had never received so large an envelope before, and he turned it over and over again, closely examining every corner. He drew a deep sigh as he looked at the nicely rounded letters and graceful flourishes that spelt his name, and said to himself, "Maybe I can write that way some day."

"Ma, I got the letter!" he exclaimed, bounding into the kitchen, holding it up still unopened.

"Laws, what a big un!" exclaimed Mrs. Lenton. "Sho' they'hev give you work?"

"I'm sure," said the boy, carelessly, while his mother busied herself fixing the supper on the table, now and then casting a wistful glance at her boy.

Mrs. Lenton was a widow and Henry her only child. Her life had been a struggle with poverty and hardships, but she bore all bravely for her boy's sake. Winter and summer she worked hard and economized closely to lay by something with which to send Henry to school. The desire of her heart was to educate him. Though she could scarcely read intelligibly herself, she knew if her boy ever amounted to anything of importance in the world, he must be educated. So in the winter, when their meager supply of potatoes and corn, pumpkins and pork, was stored away, she spared him sufficiently long to attend the district school. For four months he walked five miles through the rain, snow, and mud, and it was there he learned all that he knew of reading, writing and spelling. This little gave him a thirst for more, and he eagerly read every book and paper that came in his way. So that it chanced one day when a neighbor sent him some papers to read, his eye fell upon Houston & Williams' advertisement for an office boy. He and his mother surmised that this might be a chance for him to obtain the longed-for education. Ah! how blissful indeed is ignorance, sometimes. How well it is that mothers cannot always know the future of their boys. She knew but little of the temptations that would befall him in the city, but she had implicit trust in him; her cross now was, not that he would go astray, but that she must be separated from the joy and pride of her life, the one object for which she had to live, and work, and pray. Henry was in his sixteenth year, but so slightly built and so slow of growth, one would not have taken him to be over twelve years of age. His face was sunburnt and hardened from toil, but there was no hint of the regularity of the features. And as he looked up from reading the letter twice over, a pair of deep blue eyes lit up the sunburnt face and transformed it into one of radiant happiness.

"Good news, is it, my son?"

"Yes, ma, and he wants me immediately."

"Well, yer kin start in ther mornin', I'll git yer things ready ter-night. Come ter supper now."

"Ma, I can't eat. I'm so happy."

"Tut, tut, child, eat yer supper. You'll be glad ter git hot muffins and fresh buttermilk before ye git back home, if all I hearn tell of town folks livin' is true. The tale runs, they put their'n on their backs, while country folks stores their'n in their stomachs. I dunno how 'tis, but min' yourn goes into yer head."

Henry heard little of his mother's homely advice. His mind was diving into the future, and the delicious muffins remained untasted. All night long he lay awake thinking, planning, dreaming. Life seemed bright and prosperous. There was an offer of work, a chance of going to school, a future before him of some day being a gentleman. The stars twinkled more brightly, the katydids sang more lively. Even the screech owl, which came and perched over his window, could not damp his joy. The boy, he did not know of an anticipated boxing awaiting those ears in the lawyer's office.

[TO BE CONTINUED.]

Self-Respect.

Every one experiences a sense of revolt when he sees a small "i" for a capital "I" in reading a letter. What is the explanation of the feeling? It is more than the mere fact that customary usage is not observed. We have the feeling that the writer has done violence to his own personality, that he has belittled himself, that he is woefully ignorant, not only of orthography, but of himself. What ground have we for this judgment? Christianity teaches humility. Why should not one, in alluding to himself, indicate his unassuming pretensions by using "i" instead of "I"?

It is because a proper self-regard teaches us not to shrink personality, not to despise or allow others to despise the individuality that God has given us. A great many persons commit this mistake, or perhaps this sin. They say to themselves: "I am good for nothing; it is of no use for me to try to be anybody." They write themselves down in their own minds with a small "i." It is just as wrong to treat ourselves as it is to treat others in that fashion.

Such as we are, God has made us. He has stamped each with a certain individuality unlike that of any other. If we disclaim that individuality we discredit the author of it and annul our influence in the world, whatever that influence may be. It is wrong to despise others; it is equally wrong to despise ourselves. The commandment is: "Thou shalt love thy neighbor as thyself." It is not that we shall love our neighbors and hate ourselves. We can never treat others well unless we first learn to treat ourselves well. Self-respect is one of the primary virtues; it is the basis of respect for others.

So far from standing in the way of loving others, self-love, in the true meaning of that term, enlarges the ability to love others. You cannot give much to others unless you have first acquired much. Jesus' sacrifice of his life would not have amounted to much if His had not been such a rich and beautiful life to sacrifice. Write yourself "I," not "i." Let that I be very humble, conscious of deficiencies and limitations, but also very sacred, very aspiring, very determined to be the "I" that God intended.—*Our Young People.*

HOW TO GET GOOD TEACHERS.

School Boards, Colleges, or Families can obtain the names of efficient teachers free of charge by writing Prof. J. M. Dewberry, manager of the School Agency, Birmingham, Ala., stating the kind of teacher wanted, the position to be filled, salary and other particulars. This agency is endorsed and patronized by the leading educators and institutions of the South and Southwest.

First grade successful teachers desiring enrollment should write for circulars. tf

HATTIESBURG, MISS.—We, the undersigned citizens of Hattiesburg, are well acquainted with a number of gentlemen in this town and vicinity who have been using Hall's Remedy or Hog Cholera. So far as we are informed, it is giving universal satisfaction.

W. M. Conner, Merchant; B. M. Monett, Confectioner; W. T. Pack, Salesman; W. A. Robinson, Editor News; D. D. Carter, Postmaster.

☞ We are shipping to all parts of the country, and have nothing but good reports.

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G. W. MEYER,
"THE OLD RELIABLE."

FREE! We direct special attention to the following remarkable statements;

Dear Madame:—Yours to hand. I recommend the Moore treatment because I have tried it, and know it to be just what he says it is. I was cured by it, and have remained so eight years; have known of many others being cured of the very worst cases. By all means get it.

Yours truly, W. E. PENN.

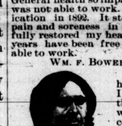
Eurkea Springs, Ark., May 24, 1894.

The above is a letter written by the late Rev. W. E. Penn, the noted evangelist, to Mrs. W. H. Watson, New Albion, N. Y.

Cured in '92, Well in '96.

34 years ago I had risings in my head, had Catarrh 30 years, hearing failed, for many years could not hear loud conversation two feet away, had continual roaring in ears, hoarseness, throat sore and dry, intense pain over eyes, and "stopped-up" feeling in my head. General health so impaired was not able to work. I used Aerial Medication in 1892. It stopped the roaring, pain and soreness in my head and throat, fully restored my hearing, and for four years have been free from Catarrh, and able to work.

WM. F. BOWERS, HOWELL, ARK.



Aerial Medication has triumphed and I am cured. One thousand dollars would be nothing compared to this. I have had bitter suffering from Catarrh. Since I had Lagrippe the pain in the back of my head and my sufferings have been almost unbearable. I thank God I ever heard of your treatment, which has no equal, can speak in the highest terms of Aerial Medication.—MISS E. S. ORR, E. Harpswell, Maine.

MEDICINE FOR 3 MONTH'S TREATMENT FREE.

To introduce this treatment and prove beyond doubt that Aerial Medication will cure Deafness, Catarrh, Throat and Lung Diseases, I will, for a short time, send Medicines for three month's treatment free. Address,

J. H. MOORE, M. D., DEPT. P. 5., CINCINNATI, O.

The publisher of this paper has information that Dr. Moore is a reputable physician, and recommends every interested reader to write him at once and investigate Aerial Medication.—BaptistRecord.

Wyatt-Harris Business College.

JACKSON AND MERIDIAN.

No better schools can be found for either Book-keeping or Shorthand. Tuition $30. Board from $10 to $12. Average time to complete either Book-keeping or Shorthand, three months. 10-29-tf.

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HEISKELL'S Pills remove all humors from the blood. Don't gripe or nauseate. Ointment 50c., Pills 25c. Sold by druggists. Sent by mail. JOSEPH, HOLLWAY & CO., 521 Commerce St., Phila.

WANTED—By a young man, position as bookkeeper or salesman. Experienced and competent. Small salary. References. Address "B. S." care BAPTIST RECORD.

WANTED—Men and women to travel for responsible house in Mississippi. Salary $75 and expenses. Position permanent. References. Enclose self-addressed stamped envelope. The National Star Insurance Building, Chicago.

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Fertilizers contain a high percentage of Potash.

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Sunday -:- School -:- Board OF THE Southern ; Baptist ; Convention.

J. M. FROST, SECRETARY.

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It is making an effort to introduce the Home Department into our Sunday School work, by which all the plans for study and missionary operation which we have in the Sunday School are carried into the home. Send for samples of the Home Department literature.

Its Bible Department.

It has a specific Bible Department, out of which grants are made for free distribution of Bibles in destitute places, and furnishing Bibles at cheap rates to those wishing to purchase.

Its Appropriations.

In less than five years time it has contributed to denominational work from its business earnings as follows: seven thousand dollars' worth of literature and Bibles to destitute schools, twelve thousand dollars in cash to the Home and Foreign Boards, nearly seventeen thousand dollars in cash to Sunday school missions in the different States, and fifteen hundred dollars to other denominational interests.

Its Book and Tract Department.

It has also established a Book and Tract Department, out of which appropriations and sales will be made in the interest of circulating denominational and other religious literature.

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It publishes the full line of Sunday school helps owned and controlled by the Southern Baptist Convention. This supports every other department, enabling the Board to do all it has done in the way of making appropriations and forwarding the work.

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We earnestly solicit your help. We ask not for your contributions, but simply that you will supply your school with literature from the Sunday School Board at Nashville.

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The Teacher	12½ cents.	Kind Words, Weekly	12½ cents.
Advanced Quarterly	2½ cents.	Kinds Words, Semi-monthly	6¼ cents.
Intermediate Quarterly	2½ cents.	Kind Words, Monthly	4 cents.
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The Lesson Leaf	1 cent.	Bible Lesson Pictures	$1.
The Primary Leaf	1 cent.	Picture Lesson Cards	3 cents.

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HERE ARE THE PRICES FOR 1897

Note Carefully, and Compare with Prices of Other Houses

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THE BAPTIST SUPERINTENDENT 25 cents a year.

THE BAPTIST TEACHER has been reduced to 40 cents a year (formerly 50 cents), in clubs of five copies or more. Single copies, 50 cents.

THE SENIOR QUARTERLY has been reduced to 4 cents a quarter, 16 cents a year (formerly 20 cents), in clubs of five copies or more.

THE ADVANCED QUARTERLY has been reduced to 2 cents a quarter, 7½ cents a year (formerly 9 cents), in clubs of five copies or more.

THE INTERMEDIATE QUARTERLY has been reduced to 2 cents a quarter, 7½ cents a year (formerly 9 cents), in clubs of five copies or more.

THE PRIMARY QUARTERLY has been reduced to 2 cents a quarter, 7½ cents a year (formerly 9 cents), in clubs of five copies or more.

THE PICTURE LESSONS are 3 cents a quarter, 12 cents a year, in sets of five and its multiples.

BIBLE LESSONS, one cent a quarter, 4 cents a year, in clubs of five or more.

BIBLE LESSON PICTURES, $1.00 a quarter, $4.00 a year.

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OUR LITTLE ONES, 25 cents a year, in clubs of five or more.

THE YOUNG REAPER, monthly issue has been reduced to 2 cents a quarter, 8 cents a year (formerly 40 cents), in clubs of five or more. The semi-monthly issue has been reduced to 4 cents a quarter, 16 cents a year (formerly 20 cents), in clubs of five copies or more.

OUR BOYS AND GIRLS. This is a new juvenile weekly, and takes the place of *Sunlight*, which is discontinued. It will consist of four pages, weekly, the size of the *Young Reaper*, but with several features not practicable in that paper.

The price will be 8 cents a quarter, 30 cents a year, in clubs of five or more copies.

OUR YOUNG PEOPLE will hereafter be issued weekly at what is really a very great reduction in price. It will be enlarged in size from eight to sixteen pages, will be maintained by an able corps of contributors, and will be well illustrated. We intend this for a wide-awake up to date paper for the young people of Baptist churches.

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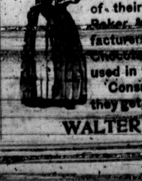
Timely Warning.



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WALTER BAKER & CO., Limited, DORCHESTER, MASS.

MARRIED.

The star-lit skies twinkled the musical chimes of Christmas eve; while at Hymen's altar, stood Mr. T. G. Short and Miss Leila Easterling, who, by magic art of nature's nuptial vows and the minister's oral pronunciation, forever became one. ***

Stonewall, Miss.

On Dec 24, 1896, Mr. John W Britt, of Bluff, Miss., was married to Miss Mattie Jamerson, of Union county, Miss., at the home of the bride's father. The ceremony was performed by the writer. May abundant happiness be their portion.

W. E. BERRY.

Blue Mountain, Miss.

LITERARY NOTES.

NEW YEAR'S LADIES' HOME JOURNAL

Notable, even among so many excellent features as are presented in the New Year's *Ladies' Home Journal*, are articles on the Prince of Wales' visit to America, Prince Bismark, South Pole explorations, Jerome K. Jerome's new short story, and a delightful musical composition. Stephen Fiske graphically recalls the incidents of "When the Prince of Wales was in America": the receptions, fetes and popular ovations, and the great interest with which all the young Prince's movements were followed, especially by the young women. It is of the "Great Personal Events" series and is strikingly illustrated. In another profusely-pictured article, George W. Smalley, the famous correspondent, reveals "The Personal Side of Prince Bismarck." This number of the magazine contains many other splendid articles, too numerous to mention. All our lady readers should subscribe for it, it would be sure to please them.

"The Progress of the World," in the *Review of Reviews* for January, 1897, gives an admirable *resume* of the great world-events of 1896. Nowhere else can so faithful and impartial a chronicle of these stirring times be found. This illustrated editorial summary in each month's *Review* is everywhere recognized as one of the triumphs of modern journalism. The discussion of the Cuban situation is enlivened by the reproduction of timely Spanish-American cartoons.

CALENDARS AND COUPONS.

So many beautiful calendars and entertaining novelties have been issued by the proprietors of Hood's Sarsparilla, that we are hardly surprised to receive this season not only one of the very prettiest designs in calendars, but with it, coupons which entitle the recipient to attractive novelties. Every one who gets a Hood's Sarsparilla calendar for 1897 secures something that will prove interesting and valuable as well as a beautiful specimen of the lithographer's art. The calendar is accompanied this season by an amusing little book on "The Weather." Ask your druggist for Hood's Coupon Calendar, or send 6 cents in stamps for one to C. I. Hood & Co., Lowell, Mass.

ITS SEVENTY-FIRST BIRTHDAY.

The Youth's Companion will celebrate its seventy-first birthday in 1897. Among the many attractive announcements of the Companion for the coming year is an article of exceptional value by Mr. Andrew Carnegie, on "The Habit of Thrift." Successful men in other walks of life will second Mr. Carnegie's paper with readable, practical articles based on their own experience, and valuable to the old as well as to the young.

Stories will be given by Ian McClaren, Rudyard Kipling, Stephen Crane, Harold Fredric and Clark Russell. Speaker Reed, Secretary Herbert, Senator Lodge, Dr. Lyman D. Abbott, Hon. Theodore Roosevelt—these are a very few of the two hundred names that figure in the latest list of *Companion* contributors.

AN UNUSUAL OPPORTUNITY.

We want a good agent to sell our medicines in every county. It will cost you nothing to write for particulars and terms. Address, The Atlanta Chemical Company, Successors to King's Royal Germeteur Co., Atlanta, Ga. 1-7-4t.

$100 Reward $100.

The readers of this paper will be pleased to learn that there is at least one dreadful disease that science has been able to cure in all its stages, and that is Catarrh. Hall's Catarrh Cure is the only positive cure known to the medical fraternity. Catarrh being a constitutional disease, requires a constitutional treatment. Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system, thereby destroying the foundation of the disease, and giving the patient strength by building up the constitution and assisting nature in doing its work. The proprietors have so much faith in its curative powers, that they offer One Hundred Dollars for any case that it fails to cure. Send for list of testimonials. Address,

F. J. CHENEY & Co.,
Toledo, O.

Sold by Druggists, 75c.

Holiday Excursion Rates.

The Southern Railway will sell tickets, good between all points on its line, at rate of one and one-third the first-class limited fare for the round trip, December 22nd to 25th inclusive, and December 30th to January 1st, 1897, good to return until January 4th, 1897, on account of holiday excursions. This will afford an excellent opportunity to visit friends and relatives during the Christmas holidays.

12-17-3t.

10 Cents (silver or stamps) pays for a complete $500.00 prize story, a true love story of college days, and other interesting matter. The regular price of the book is 25 cts. Our business is to secure positions for teachers in schools and colleges. We have a few vacancies in offices also.

SOUTHERN TEACHERS' BUREAU, Louisville, Ky. 12-17-1y.

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When I say I cure I do not mean merely to stop them for a time and then have them return again. I mean a radical cure. I have made the disease of FITS, EPILEPSY or FALLING SICKNESS a life-long study. I warrant my remedy to cure the worst cases. Because others have failed is no reason for not now receiving a cure. Send at once for a treatise and a Free Bottle of my infallible remedy. Give Express and Postoffice address.

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BELLS

[illegible]

ILLINOIS CENTRAL RAILROAD.

In connection with the Southern Pacific Co., is now running a Pullman Buffet Sleeper twice a week on through trains over its main lines, connecting direct at New Orleans with the Southern Pacific's fast, solid vestibule train, the "Sunset Limited," for Los Angeles and San Francisco. In addition to this Buffet Sleeping Car service to California via. New Orleans the Central Route is now running a Pullman Tourist Sleeping Car leaving Chicago every Wednesday and running through without change from Chicago to San Francisco, via New Orleans, on the New Orleans Limited of the same route. Also good connection to the City of Mexico via New Orleans, by the Illinois Central and the Southern Pacific Railroads. Ticket rates as low as by any other route.

Tickets and full information as to rates and specific train time can be had of agents of the Central Route and connecting lines, or by addressing the nearest of the following:

WM. MURRAY, Div. Pass's Agt., New Orleans,

JOHN A. SCOTT, Div. Pass'r Agt., Memphis.

til Dec 31

WANTED—Several faithful men or women to travel for responsible established house in Mississippi. Salary $780 and expenses. Position permanent. References. Enclose self-addressed stamped envelope. The National, Star Insurance Bldg., Chicago.

SOUTHERN EDUCATIONAL ASSOCIATION CONVENTION.

MOBILE, ALA., DECEMBER 29-31, 1896.

For the above occasion, agents of the Mobile & Ohio R. R., at ticket stations, St. Louis, Mo., to Citronelle, Ala., inclusive, will sell tickets to Mobile, Ala., and return [illegible] of one fare plus $2.00 membership fee, as follows:

Agents St. Louis to Cairo inclusive, will sell on December 27 and 28, and agents Wickliffe to Citronelle inclusive will sell on December 28 and 29. All tickets will be limited to continuous passage in each direction, final limit January 10, 1897.

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POZZONI'S COMPLEXION POWDER

has been the standard for forty years and is more popular to-day than ever before.

POZZONI'S

is the ideal complexion powder—beautifying, refreshing, clean, healthful and harmless. A delicate, invisible protection to the face.

With every box of POZZONI'S a magnificent Second Month's GOLD PUFF BOX is given free of charge.

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$200.00 IN GOLD Given

The International News and Book Co., Baltimore Md., makes a [illegible] general offer of $200.00 to anyone selling 200 copies of their books, "Child's Story of Jesus" or "[illegible] Jewels," by Spurgeon. The greatest selling books out. A $100.00 bicycle given for selling 90 copies in [illegible] months. A $275.00 Estey Organ given for selling [illegible] copies in 3 months. A splendid opportunity for a [illegible] to secure an Organ. A gold watch is given in addition to commission for selling 60 copies in [illegible] days. Last fall over 150,000 copies of their books were [illegible]. They paid agents over $60,000 in commissions. [illegible] agents secured premiums in addition to commission, 25 made over $275.00, 118 made over $[illegible]. Complete outfit for both books 50 cents. Prospectus [illegible] and credit given. Other books and Bibles for fall and Xmas Holidays. Inducements not equaled by any publisher. They give Bank references [illegible] their responsibility. Write them immediately.

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at once, and give it a trial. Sold everywhere.

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RAILROADS.

ALABAMA GREAT SOUTHERN R. R.

Condensed Schedule in effect Dec. 20, 1896.

No. 3	No. 1	Stations.	No. 2	No. 4
3.00pm	8.30am	lv Cincinnati ar	7.10pm	7.15am
9.00pm	7.45am	lv Louisville ar	7.55pm	7.30am
10.50pm	11.00am	lv Lexington ar	4.40pm	4.25am
8.15am	6.10pm	lv Ch'tanooga ar	9.30am	7.10pm
9.56am	7.34pm	..Fort Payne..	8.14am	5.20pm
11.10am	8.30pm	....Attalla....	7.15am	4.10pm
11.36am	.....	....Whitney....	.....	3.42pm
11.57am	9.10pm	..Springville..	6.22am	3.29pm
1.00pm	10.05pm	ar Birmgham lv	5.42am	2.30pm
3.30pm	10.15pm	lv Birmgham ar	5.35am	11.45am
4.04pm	10.42pm	..Bessemer...	5.08am	11.10am
5.10pm	11.50pm	..Tuscaloosa..	3.58am	9.11am
6.05pm	12.26am	.....Akron.....	3.10am	8.20am
7.25pm	12.40am	.....Eutaw.....	2.53am	8.00am
8.32pm	1.16am	..Livingston...	2.14am	6.96am
8.55pm	1.30am	.....York.....	2.00am	6.30am
9.40pm	2.25am	..Meridian lv	1.20am	5.30am
1.40pm	8.30am	ar New Orleans	7.10pm	8.40am
.....	9.45am	...Jackson...	5.50pm	.....
.....	11.35am	..Vicksburg..	3.45pm	.....
.....	7.20pm	ar Shreveport lv	9.25am	.....

Nos 3 and 4 carry Pullman Union Sleeping cars between Cincinnati and New Orleans and Pullman Sleeping cars between Louisville and Chattanooga.

Nos 1 and 2 are Solid Vestibuled trains carrying Pullman Sleeping cars between Cincinnati and New Orleans and Pullman Union Sleeping cars between Chattanooga and Shreveport.

Stations.	No. 2.	No. 4.
Lv New Orleans	7.10pm	8.40am
Lv Meridian	1.30am	5.30am
Lv Birmingham	5.42am	2.30pm
Ar Chattanooga	9.35am	7.10pm
Lv Chattanooga	9.45am	4.15am
Ar Knoxville	1.00pm	8.00am
Ar Morristown	2.32pm	9.29am
Ar Hot Springs	12.27am	11.38am
Ar Asheville	1.45am	12.55pm
Ar Salisbury	6.00am	6.40pm
Ar Greensboro	8.50am	9.52pm
Ar Danville	1.30pm	11.25pm
Ar Lynchburg	3.35pm	1.58am
Ar Charlottesville	5.45pm	3.35am
Ar Washington	9.40pm	6.42am
Ar New York	6.39am	12.43pm
Lv Danville	1.40pm	12.20am
Ar Richmond	6.40pm	6.00am
Lv Morristown	2.32pm	.....
Ar Bristol	5.05pm	.....
Ar Washington	7.45am	.....
Ar New York	1.20pm	.....

No 2 carries Pullman Sleeping cars New Orleans to New York and Chattanooga to Washington without change

No 4 carries Pullman Union Sleeping Car New Orleans to Chattanooga, Pullman Sleeping car Chattanooga to Knoxville, Knoxville to Asheville, Hot Springs to New York and Salisbury to Richmond.

All trains run daily

W H GREEN, Gen Supt Washington, D. C.
J M CULP, Traf Mgr Washington, D. C.
W A TURK, G P A Washington, D C
C A BENSCOTER, A G P A Chattanooga Tenn

MEMPHIS AND CHARLESTON RAILROAD.

Memphis to the East, via the Shenandoah Valley Route.

MEMPHIS AND NEW YORK LIMITED.

Lv Memphis	M. & C.	6:15 p m
Ar Chattanooga	"	7:05 a m
Ar Knoxville	Southern	11:00 a m
Ar Washington	B. & O.	7:00 a m
Ar Baltimore	"	4:55 a m
Ar Philadelphia	P. & R.	10:25 a m
Ar New York	C. R. R. of N. J.	12:0 p m
Lv Roanoke	N. & W.	10:10 p m
Ar Blue Ridge	"	10:50 p m
Ar Lynchburg	"	11:58 p m
Ar Petersburg	"	4:15 a m
Ar Norfolk	"	7:00 a m
Ar Richmond	R. & P.	6:40 a m

Positively the shortest line between Memphis and Washington, Philadelphia and New York operating Pullman Sleeping Cars. At Roanoke close connection is made with trains carrying Pullman Sleepers to Lynchburg and Norfolk.

WINTER TOURIST TICKETS.

Commencing November 1st, agents of the Memphis & Charleston Railroad will sell round trip tickets to all tourist resorts in the South at low rates. These tickets will be good to return until May 31, 1897, and will be good to stop over at prominent points enroute. Remember that the Memphis & Charleston R. R., is the short line via Chattanooga and Lookout Mountain. Splendid roadbed. Fast time. Elegant equipment. For rates, schedules, sleeping car berths, and other information, call on or address any agent of the M. & C. R. R., or

R. D. NESBIT, Tkt. Agt. Continental Bank Building.

C. A. De Saussure, G. P. A., Memphis, Tenn.

L&N

If You Are Going Anywhere East Southeast Northeast

[illegible] write and get correct information in regard to the facilities offered by the

Louisville & Nashville R. R.

[illegible]

L&N